

Editorial Viewpoint

WORDS OF WORSHIP

Human beings are susceptible to suggestions, perfectly sure that's what has never been done never will be done. Nineteen hundred years ago, we were even more penetrable, for modern science has frequently shot through the hard shell

For Negro: Is Freedom A Burden?

When one glances first at the title of this editorial, he may say to himself: "What a silly question to ask?"

Those who answer in the affirmative must not overlook the fact that the white man has been free for thousands of years, but still he is tied down by the yoke of burden of his sins. He has sung of freedom and it has become a sort of wishful thinking — somehow freedom seems beyond his grasp. Yet in the darkness of his desires, he cries out and a merciful God hears his plea and waits for him to meet his responsibilities—for example, by according real civil rights to minority groups, eradicating segregation and bias, and so on. But he stands and waits for the civil rights filibuster to end; and he knows that sooner or later he must take a rightful stand — he must act!

The white man's misuse of his freedom has kept his lawmakers from reaching the status of great statesmanship constituency in order to be reelected, he cannot be free enough to become a great statesman whose footprints would be traced upon the sands of time. Thus he is forced to miss the opportunity to rise above the thinking of the common mind and thereby commits philosophical and political suicide in the quest for greatness.

On the other hand, the Negro has sung of

of our complacency—"To the whole creation." —Assuredly there was no demand for a new religion; the world was already over-supplied. And Jesus proposed to send forth eleven men and expect them to substitute His thinking for all existing religious thought! And they did.

freedom through his spirituals and "sit-in songs" all over this land. He has the desire to be free, but he has discovered that no amount of wishful thinking can capture it for him. He knows that freedom brings with it certain responsibilities, and who can truthfully say that is a burden which most Negroes care to bear?

The rank and file of Negroes depend upon their leaders to lead and also speak for them. There is nothing wrong about this, because the majority of Negro citizens are not articulate enough to present their cause effectively; but some of our leaders can speak not only effectively but with some measure of artistry. The Negro is a man and is entitled to freedom as any white man. But, although he has leaders, he cannot get freedom alone by "crying in the dark." He must open his eyes, see the light, and prepare himself for assuming all the duties of citizenship. He must also remember that Negro leaders cannot do the whole job alone.

If we judge the manner in which the Negro is employing various techniques to gain freedom—demonstrations, selective buying, cases in various courts, etc.—he will not consider that freedom is a burden. The Apostle Paul said that freedom is bought with a great price.

Are Churches Private Or Public?

Are churches private or public? This is an important question at this time, since so many Negro youths have participated in "kneel-ins" at white churches and landed in jail. If not this, they were told firmly that their presence was not wanted and would not be condoned in the sanctuary.

The nation is undergoing social "plastic surgery" and democratic facial lift. But, in the face of this revolution, it is traditional for white and Negro churches to continue "business as usual." However, Christians who are looking at their religious convictions under a microscope of objectivity and reflective thinking, come to note the uselessness of doing things in the traditional way. These philosophical thinkers, through analytical review of their present religious commitments, have come to see that the Christian gospel must become a part of the changing world now taking place.

Call this point of view whatever you wish, in many cases it is bold, revolutionary, and so-called radical. As you read the newspapers, you will observe that much of this thinking is finding vocal expression in national church councils, conventions and assemblies.

Those Negro students who were held enough to participate in the "church kneel-ins" were trying to test whether white churches were a sort of "private religious preserve" for only Caucasian members, or whether these churches were living up to the Master's "invitation" that "whoever will, let him come!"

We realize that some churches would have already made changes, but their leaders feared the power of grass roots members who would not hesitate to cut them down as they would a large oak tree.

Rights Bill No Cure-All

The theme of Whitney Young, Jr., Executive Secretary of the National Urban League, in speaking at the Tampa UL banquet, was that passage of the civil rights bill was no cure-all.

Young said that the civil rights bill is important in this whole revolution, because it will give the Negro a sense of dignity and a lot of other things that are lacking. But along with rights must go the poverty bill and retraining programs to make sure that, once the rights are obtained, Negroes and other deprived persons will be able to take advantage of them.

The Urban League Secretary hit one of the core issues of the civil rights problem when he said: "There are many good programs now sponsored by the federal government, but the people who need them do not get the benefit because the programs are administered by hostile people, especially in

College Bans Race In Charter

During the last ten years, many of the North Carolina colleges with previously all-white enrollment have led the way in making their institutions a beacon light for those who want a good education regardless of color, race, or national origin.

And now the Board of Trustees of Atlantic Christian College at Wilson has voted to eliminate the clause in the charter which has limited enrollment at the institution to individuals of the Caucasian race.

This action came at the annual mid-winter board meeting. To become effective the resolution must be ratified by the North Carolina Convention of Christian Churches

Alabama and Mississippi."

The earnest thinkers in our race know that one of our greatest problems in the quest for first-class citizenship is economic. The freer we become economically, the more responsibilities we can assume as citizens without considering them burdens or yokes.

If management in factories and industries, if administrative officials in government will provide jobs on a fair non-preferential basis, democracy would show a new image to the world. Mr. Young says that all "we need is about 10 years of this, to help close a gap created by 300 years of second-class citizenship and deprivation."

We admit that a civil rights bill on the books will not solve completely the Negro problems in this country, but it will go a long way—if enforced—in creating a legal basis for the black man's human dignity.

which meets in Washington, N. C., April 24-26.

If the board of trustees had the courage to consider the resolution, we feel confident that members of the Christian Church will demonstrate that their Christian exhortations and words and deeds are one and the same thing.

Who knows? This may be Jesus Christ's way of getting into all areas of the Christian Church in the appearance of a Negro student.

We commend the trustees upon their courage and Christian duty in trying to meet a challenge!

Just For Fun

BY MARCUS H. BOULWARE

HUMOR OF JESUS

We have led to believe that Jesus Christ was a sad and sanctimonious man who went about not enjoying himself, and one who never laughed.

If what I read in the Bible is true, Jesus Christ never missed the point of a good joke. He just loved to move among the crowds, and during his lifetime, he was the most popular dinner guest in Jerusalem.

Although he always won in his encounters with the Pharisees, he must have enjoyed telling of the incidents as jokes. (Now don't get me wrong, for the Bible does not say it in these words!) Present day men and women must often wonder how much of the humor of Jesus has been lost to us by the literal-mindedness of his chroniclers—his disciples. Take, for example, the incident at the pool of Bethesda. The pool was in Jerusalem near the sheep market and was supposed to have magic healing powers. Hundreds of sick people were left along the edges to wait for the moment when the waters would be stirred by an angel.

Passing by one afternoon, Jesus saw a man with a whin-

ing voice, who had been lying there for 38 years. But for some reason, he never beat anyone in the pool; perhaps he enjoyed being sick.

Jesus walked up to the man and said, "Wilt thou be made whole?" The man might have thought Jesus stupid, for hadn't he been at the pool for 38 years — wasn't this evidence enough? Why should Jesus annoy him with such impertinence?

The smile on the face of Jesus broadened upon the man who was enjoying poor health as a profession. With a twinkle in his eye, Jesus said, "Get up and walk!" The sick man spluttered and grumbled, but there was no resisting the command of the presence of Jesus. To his own amazement, the sick man found that he could stand, rolled up his bed and moved off. (Jesus must have enjoyed a light chuckle at this moment.)

The sick man who imagined that he had had luck began to think on his way. What would his relatives say that night when he came walking in? What a shock to him in the morning when they told him he'd have to get a job and go to work!

(Ha-ha-ha-aaaa)

ONLY IN AMERICA

BY HARRY GOLDEN

THE ANTI-POVERTY CAMPAIGN

A dozen people have claimed the remark but it was Fanny Brice who said "I've been rich and I've been poor; rich is better."

Henry George said it even better: "Poverty is a crime. Not that it is a crime to be poor. Murder is a crime, but it is not a crime to be murdered." But there may be different kinds of poverty, or at least different attitudes toward poverty—the poverty with hope and the poverty which seems to be the end of the line.

As a boy I saw poverty in my home and all around me on the Lower East Side of New York City between the years of 1904 and 1920.

James Baldwin, the novelist, has written about the poverty he knew as a boy in New York's Harlem. But I believe the poverty I saw at the beginning of this century among the immigrant Jews, Poles, and Italians would make James Baldwin's people station wagon folks.

The poverty James Baldwin writes about is a poverty filled with hopelessness, with no chance. The poverty I knew in the 1900's was filled with opportunity. We lived within sight and distance of the ease, comfort and optimism of those who had succeeded. We lived at the gates of the open society and every invitation to enter was extended. James Baldwin and his people lived within sight and distance of those same middle-class wonders but the

gates were locked and the Negro people who were consigned to drift aimlessly and sadly around the margins of the society.

The poverty I knew has become a fit subject for legend and literature. Almost an echo of the line of Albert Camus, "... the nostalgia of poverty." The poverty of the Negroes, North and South, was too terrible for anything but the cold arrangement of statistics.

The rest of America knew about our poverty because they could see it. We dressed poorly and our homes were often unheated and unventilated. The poverty that afflicts thousands today is invisible because the American poor in the city are the best-dressed poor in history and the best housed. The laws which govern tenements and insure health; everybody knows about them but the rats that is, and the vermin.

Today the frontier is closed to our poor. It is no longer a matter of "working hard" and thereby "succeeding." Nor is it a question of finding greener pastures. There is no optimism among our poor today. The anti-poverty campaign, initiated by President Lyndon Johnson demands great effort on the part of the government. The government to help dissipate poverty must reeducate, retrain, and relocate many thousands of Americans, because poverty in America of the 1960's is not only unnatural but represents the renunciation of all logic.

Editorial Opinions

Here are excerpts of editorials, selected by the Associated Negro Press, from some of the nation's leading daily newspapers.

THE CIVIL RIGHTS DEBATE GOES ON

THE CHICAGO TRIBUNE

New threats of mass demonstrations in Washington and elsewhere were made Sunday by Negro civil rights leaders. James A. Farmer, head of the Congress of Racial Equality, said Negroes are "going to be politically opportunistic" at the November election, judging candidates not by their words but by their deeds. Farmer said a strong civil rights bill he said would "work to the detriment" of President Johnson.

The Rev. Martin Luther King Jr., head of the Southern Christian Leadership Congress warned that "there is a real possibility" of a civil rights march on both the Democratic and Republican conventions to press for a strong civil rights stand.

When these attempts to intimidate Congress, the President, and the party conventions are added to warnings by less responsible Negro leaders that a summer of violence lies ahead if it fails to pass the legislation that their tactics are jeopardizing the cause of civil rights.

The same constitution which guarantees freedom of speech and the right to assemble peacefully also established Congress and the Presidency—our system of representative government. Congress has no obligation to make decisions according to how many people take part in parades, boycotts, sit-ins, lie-ins, stall-ins, or other demonstrations. One of the duties of Congress and the President is to insure domestic tranquility, not to sanction or be influenced by incessant turmoil.

MORE THE DAILY NEWS

Who knows? This may be Jesus Christ's way of getting into all areas of the Christian Church in the appearance of a Negro student. We commend the trustees upon their courage and Christian duty in trying to meet a challenge!

The manner in which this bill will destroy civil rights of ALL citizens in the United States who fall within its scope is clearly described and detailed by six members of the House Judiciary Committee in a pamphlet "Unmasking The Civil

Rights Bill"

The pamphlet represents the dissenting views of members of the House Committee on the Judiciary: Representatives E. F. Willis of Louisiana, E. L. Forrester of Georgia, William M. Tuck of Virginia, Robert E. Ashmore of South Carolina, John Dowdy of Texas, and Basil L. Whitener of Texas.

WALLACE UP NORTH—IN INDIANA

Gov. Wallace of Alabama did not run as well in Indiana's presidential primary as he did in Wisconsin. In Wisconsin he took about 34% of the total vote. In Indiana he got about 30% of the Democratic vote and 17.6% of the total vote.

Potentially Indiana was a more logical state for the "backlash" against civil rights to show. In the steel producing areas around Gary there has been a big influx of southern whites over the past years, bringing strong racial feelings. At the same time there was an influx of southern Negroes. Southern Indiana has many of the characteristics of southern states. In the state as a whole there is a history of strong affinity for the Ku Klux Klan and right wing organizations.

THE CHICAGO SUN TIMES

The Indiana presidential preference primary reiterates, in a broad sense the conclusions drawn after similar primaries in Wisconsin and Illinois. Alabama campaigned in Indiana as a racist and a champion of states rights. He won a substantial minority vote.

Indiana has been free of racial tension with the exception of the Gary Lake County area where the problem of de facto segregation of the public school system has brought school boycotts, sit-ins and other militant demonstrations.

Gary, Lake County and adjoining Porter County gave Wallace the strongest Indiana endorsement. Gov. Matthew E. Welsh failed to carry a single all-white precinct against Wallace in Gary, a Welsh stronghold in the last election.

TROUBLE IN HARLEM

The existence of a Harlem gang indoctrinated in hatred of all white persons is chilling news. It is as indefensible as the Ku Klux Klan. It must be firmly repressed by the police. It should be extirpated, once and for all, by the aroused sentiment of the better elements

This Calls For "Skilled Piloting"



Gordon B. Hancock's

BETWEEN THE LINES

PREJUDICES PLAYED DOWN

Race prejudice has been accorded top priority in the Twentieth Century world! The reason for this unreasonable precedent is found in the fact that our world is dominated by the white man who dominates the Twentieth Century world.

Color prejudice is a solid part of the white man's rule the world over and there is little to lead to the conclusion that this will not be true for a long time to come. Race prejudice is a dirty and dangerous thing in the life of mankind, but it is studiously played down by the white forum and press and all mass media, although it is the cause of the world condition that threatens human survival. The capable medical practitioner carefully diagnoses his patient's troubles and concentrates on causes rather than on symptoms. But in the case of current world troubles, the attempt is being made to ignore the cause and treat the symptoms. Segregation with its humiliations and degradations and deprivations and its corruptions and moral dirtiness are all spawned in race prejudice.

The great congressional struggle over civil rights is but an inevitable concomitant of race prejudice, but the term race prejudice is never heard in halls of Congress and our white press is mum on the very term. There is so much moral ugliness in the term "race prejudice" that it is difficult to get any, but the poorest and most ignorant whites to even admit that they have race prejudice. Even those fighting Southerners in Congress cannot be brought around to admit that they are down-right prejudiced in their hearts.

Therefore few or no whites can be found who will admit that they are prejudiced. Why? There is something nasty and ugly about race prejudice and the white man of decency and intelligence and integrity is ashamed to admit that he is prejudiced for there is something scandalous about being prejudiced. Even a Faulstich or a Barnett or a Wallace would admit with great diffidence if at all publicly that he was a victim of race prejudice although their whole lives are fashioned after the dictates of prejudice.

This article was inspired by a statement of

ISSUES: GOOD AND BAD

BY P. L. PRATTIS For ANP

It hardly seems possible that anybody in a position of leadership in the Republican party would be hatching plans to make it a national lily-white party. Shortly after the election in 1960, it seemed as though the party would face up to the fact that Democratic party strength was in the big cities with large Negro populations. It was frankly agreed then that the road to success for the Republican party must lead to a special wooing of these dark-skinned voters. But something seems to have happened.

The snub given Negro Republican leadership in Tennessee and Georgia by the lily white Republicans is par for the course. For years these southern white Republicans have sought to dump the Negroes. But only now do they seem to be succeeding. As they seek to shake their former allies, southern Republicans are rejecting some of the best Negro leadership in the South. This leadership may ultimately line up with southern Democrats, which bodes no good for southern white Republicans. Negro Republicans in the North may be influenced by what is happening to their brethren in the South.

In the North there are some Republicans who seem to feel that it will be smarter and cheaper to bid for the suburban white vote than to try to win the Negro vote in the cities. This apparently is the stand taken by Goldwater supporters. They seem to be completely indifferent to the almost unanimous rejection of Goldwater by Negro Democrats and Negro Republicans. If the Republican party finds itself unable to get rid of Goldwater and he could win the nomination, the percentage of Negro Democrats will rise sharply. The Republican party will become whiter than it already is.

Under such conditions of bitterness and frustration it is not strange that some of its thwarted youth turn to the "Blood Brotherhood" for revenge. Such criminal groups cannot be tolerated, but neither can the conditions that foster them.

NEGRO COLLEGES THE CHICAGO SUN-TIMES Racial integration in Southern colleges is proceeding, but still only 31 per cent of the 96,000 Negroes in schools of higher learning in Dixie attend institutions that formerly were all white. Most of the others attend one of the 32 famous Negro universities such as Fisk, Hampton or Tuskegee. Three-quarters of all the Negro students at private four-year colleges in the Deep South attend schools that receive support from the United Negro College Fund.

Henry T. Heald, president of the Ford Foundation, last year announced a grant of \$15,000,000 to the colleges aided by the fund. He said that "strengthening these institutions, some of which already enroll a few white students, should hasten the day when there will no longer be all-Negro or all-white colleges and universities."

Governor Wallace of Alabama as he campaigned in South Bend, Ind., at the University of Notre Dame. The students were heckling him and hooting him, and when he could get in his first word he denied that he was a racist. Saying that a racist is one who hates those of other races. He was thereby trying to escape the shame of being called prejudiced. In spite of his protestations the world knows that racism is one of the extreme forms of race prejudice.

If Governor Wallace is not prejudiced why is he taking to the country the fight against civil rights for Negroes? Most certainly a Negro's friend would not oppose a measure designed to make a first class citizen! If Wallace can wage such a fight without being a racist what under high heavens would or could a racist do? Call the roll of the Southern contingent fighting to defeat the Civil Rights Bill and let each answer to his name. It is doubtful if one could be found who would admit to being prejudiced but each in his turn would profess to being a "friend" of the Negro.

The Southern white man is just as proud to boast that he is a "friend" of the Negro as he is reluctant to admit that he is the Negro's enemy, who through prejudice inspired-segregation is seeking ways and means to eternalize the Negro's second class citizenship.

So long as the white press is playing down race prejudice why the Negro press does not play it up and thus focus the attention of the world on the world's greatest trouble? Today race prejudice has political priority, it has economic priority, it has social priority, it has religious priority and herein lies the great danger.

Race prejudice is that "other god" put before the God of Abraham, Isaac and Jacob even the God of our fathers. Race prejudice sits upon the throne of the Twentieth Century world. That is why it is so shameful and dangerous to admit race prejudice. It files into the very face of God and Jesus Christ.

No wonder the intelligent whites are ashamed of it! He takes his prejudice in and out through a back-door.